

THE

Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

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Saturday, April 7, 1855.

Price One Penny.

Priesthood from Adam to Joseph.

(Concluded from page 196.)

Having shown to a limited extent the authority and power which the Priesthood gave to those who held it, from Adam down to Jesus Christ and his first Apostles, it now remains for us to connect the past with the present, and to show how and when the Prophet Joseph Smith received authority to reorganize the kingdom of God on the earth, and to appoint others to act in his stead after he was slain.

When the inhabitants of the earth had put Jesus to death, and persecuted and slain those who believed in his testimony, they entirely rejected the spirit of revelation, which is the channel of communication between man and the heavens. For this reason their generations have been left to wander for ages in darkness, until a seed should be raised up in the midst of the earth, who would be fit subjects to receive the Priesthood, and again gather the righteous together and prepare them to inherit the earth when the generations of the wicked are cut off.

Many noble spirits have been reserved to come forth in the time when the Lord should do *His* last, *His* great work in the days of restitution. From among these, Joseph Smith was chosen to re-open the channel of communication with the heavens through revelation, and to stand at the head of the dispensation of the last

days. This dispensation will complete the work of, and circumscribe, all others, that in it all things may be united in one. In this view of the subject, every thing pertaining to the Prophet Joseph is of the deepest interest to this generation, and the importance of his position assumes a magnitude not even conceived of by a large portion of the Saints.

Some may ask, "Why did the Lord choose Joseph Smith, an illiterate youth, to be His agent in so great a work?" We answer, because in his veins flowed the pure blood of the Priesthood, which had descended in a direct line through many generations, from fathers who never forfeited their right to its powers and blessings for themselves and their posterity. For this reason he was the best man that could be found on the earth, to fulfil this important mission. Like others who had performed similar missions before him, he was raised in comparative indigence, and had to toil for his bread. His mind was gradually prepared, by visions and the ministrations of angels, for the work which was before him.

In due time the keys of the Aaronic and Melchisedek Priesthoods were conferred upon him by those who had held them last on the earth. This was their privilege according to the order of succession in the Priesthood. Brother Jo-

seph Smith and Oliver Cowdery were ordained to the Aaronic Priesthood on the 15th of May, 1829, under the following circumstances, as related by brother Joseph in his history, *Supplement to Star*, vol. xiv. page 15. He says, "We on a certain day went into the woods to pray, and inquire of the Lord respecting baptism for the remission of sins, as we found mentioned in the translation of the plates. While we were thus employed, praying and calling upon the Lord, a messenger from heaven descended in a cloud of light, and having laid his hand upon us, he ordained us, saying unto us, 'Upon you, my fellow-servants, in the name of Messiah, I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the Gospel of repentance, and of baptism by immersion for the remission of sins.' . . . He said this Aaronic Priesthood had not the power of laying on of hands for the gift of the Holy Ghost, but that this should be conferred on us hereafter."

"The messenger who visited us on this occasion, and conferred this Priesthood upon us, said that his name was John, the same that is called John the Baptist in the New Testament, and that he acted under the direction of Peter, James, and John, who held the keys of the Priesthood of Melchisedek, which Priesthood he said should in due time be conferred on us."

The particular circumstances under which brother Joseph was ordained to the Priesthood of Melchisedek, have not yet been published to the world; but in a revelation given to him in September, 1830, the Lord says, "And also with Peter, and James, and John, whom I have sent unto you, by whom I have ordained you and confirmed you to be Apostles and especial witnesses of my name, and bear the keys of your ministry, and of the same things which I revealed unto them: unto whom I have committed the keys of my kingdom, and a dispensation of the Gospel for the last times."

As brother Joseph freely received from Peter, James, and John, he freely bestowed the keys of this ministry, upon those who were worthy to succeed him, that they might carry out and perfect the plans which he had received.

We have now shown the principle of continual succession in the Priesthood, how the former part of the Gospel dis-

persation is connected with the present, and how the present system will continue in all future time. There will be no other foundation laid for the salvation of the children of men, than that which is laid through Joseph Smith.

In the language of brother Brigham, "No man or woman should be deprived of going into the presence of the Father and the Son, and enjoying an exaltation, if they would walk in the path he had pointed out." Thus we see that all the bright hopes of eternal life now entertained by the Saints have been derived from the revelations given through the Prophet Joseph, and that he forms one of the principal links in the great chain of our salvation.

Joseph Smith is to this generation what Noah was to the antediluvians, or Moses to the children of Israel. He is the only channel through which mankind can receive temporal and spiritual, present and future salvation. The Lord will forever recognize him as standing at the head of this dispensation; and all who reject the principles revealed through him will continue in darkness and go down to death. His mission is important, and having faithfully performed it, the fruits of his labours will forever increase, and he will inherit them.

Although brother Joseph has sealed his testimony with his blood, and passed behind the veil, he still labours, in connexion with those who act in his stead on the earth, and those just men made perfect who have preceded him, to bring about the great events of these latter-days. He will receive his exaltation like unto Abraham, Isaac, and Jacob, sit in the councils of the Gods, and have power with his fellow-labourers to complete the great work of redemption. Those who receive his testimony will follow him in the inheritance of eternal lives. He and his brethren will yet sit in judgment on those who have rejected their counsels, despised their authority, persecuted the Saints, and shed the blood of the righteous.

When the Elders go forth among the nations to preach the Gospel, the Spirit constrains them to testify to the divine mission of Joseph. Without this testimony they find that their preaching is void. Why is it so? Because this is the determining point, the test by which all men in this generation are to be tried.

If they will receive Joseph Smith, they will receive the Lord Jesus who sent him; if they reject him and his teachings, they reject the Gospel of salvation and all its blessings.

The primitive Apostles were not required to testify to the Jews of Moses and the Prophets, because they already believed in them, but they were required to declare that that same Jesus whom the Jews had crucified was the Messiah—the Son of God, and that he had risen from the dead, and ascended to the right hand of the Father. It appears to have been quite as difficult to establish that fact immediately after it occurred as it is now to establish this—that Joseph Smith was sent of God, that he was slain for the testimony of Jesus, and that, having endured all things even unto death, as did his elder Brother, he has, also, like him, overcome all things, and will be crowned in the kingdom of his Father.

A belief in the divine mission of the Prophet Joseph is just as necessary in order to attain to salvation in this day, as the simple belief in a crucified and risen Redeemer was in the days of the early Apostles.

The Christian sects of the day, in a spirit of characteristic covetousness, long for the blessings which the ancients enjoyed, and overlook similar blessings which are within their reach. They look back to the early ages of the world as the only periods of marvellous events and holy men. They almost wish that they could have lived in the good old days of Abraham, Moses, Peter, or Paul. Could they have lived then they imagine that they would have been extremely sanctified and holy. Such persons are too blind to see that the practice of the same principles will make men righteous now, as well as then, and that such principles are eternal and within their reach. The righteousness of some of these people scarcely exceeds that of the Scribes and Pharisees, for they persecute the Saints of these days for believing and practising the same principles that exalted Abraham, and for which Stephen was stoned to death.

Christians of the present day will probably admit that adultery was a heinous crime in the days of ancient Israel, when the guilty were put to death. Whereas in these days they attach but little or no criminality to it, and some are seized with holy horror at the idea that men should be put to death for such an offence. A

plurality of wives was quite right, as they view it, in the days of Abraham, Isaac, and good old David, but is now declared to be quite "intolerable, infamous, and degrading," when at least one half of the world are reeking in licentiousness and prostitution. Future generations will wonder why this redeeming principle is now rejected.

As with principles and practices, so it is with men and sacred records. The Christian world admit the divine mission of former-day Prophets and Apostles, but when Joseph Smith came on a similar mission, he was rejected and slain. The Bible, notwithstanding its many grammatical errors and apparent inconsistencies, the latter arising from the vague and absurd interpolations of men, is revered and believed in, as the truth it contains ever should be; but when the Book of Mormon is presented, testifying of the same Jesus, and setting forth the same high and holy principles in a still more simple and perfect manner, it is denounced as a fable, an imposition, and the man who brought it forth is stigmatized as a money digger and fanatic.

Not only the Bible, but the Book of Mormon, and every other book which teaches the same principles, is good for instruction in the doctrines of salvation. The record of the life and writings of the Prophet Joseph, not only in the theory of salvation, but in the practical application of that theory to the present condition and wants of mankind, is not equalled by any inspired record yet made known to the world.

We do not expect those who have not obeyed the Gospel and received the gift of the Holy Ghost, to believe what we say on this subject, for the most implicit faith in Joseph Smith as an inspired Apostle and Prophet, is necessary before his teachings can be believed as sacred. We wish to impress forcibly upon the minds of the Saints, the importance of the mission of brother Joseph, and the position which he occupies to them, and also the worth of that invaluable record of his life and sufferings, which is now being published to the world, entitled HISTORY OF JOSEPH SMITH.

But few of the Saints appreciate the great blessings which they now enjoy. This is also a day of great events, when righteous men speak and write as they are moved upon by the Holy Ghost. The

doctrines and ordinances that will save men, if believed and practised, are now continually handed out to man in a way best suited to their circumstances and wants. Present and future salvation is what the honest in heart desire and therefore it is the Apostles, Prophets, and sacred Records of the present day which more immediately concern them.

The *History of Joseph Smith*, now being published, will be to present and future generations what the Bible and the Book of Mormon have been to the past, only still more abundantly. It is a detailed account of the practical workings of the great plan of salvation, in gathering the Saints, establishing the kingdom of heaven

on the earth, and other great events long since foretold by the Prophets, and which are peculiar to this dispensation. The Saints should study this record themselves, teach their children its sacred principles and precepts, treasure up the sayings of brother Joseph as "household words," and bequeath to their posterity this rich store of sacred knowledge, not merely in books laid away on some dusty shelf, or locked up in an antiquated chest, but indelibly impressed upon their minds, and instilled in their natures, so that time, temptation, death, or eternity cannot obliterate them, and then they will prove like a well of living water springing up from the fountains of the soul unto eternal life.

Polygamy.

Since this doctrine has been promulgated by us, as a part of our religious creed, every variety of opinion has been expressed, by men in all classes of society. It has been talked about by religious and irreligious, professor and profane. It has been the theme in the Legislative Hall, the Pulpit, the Bar-room, and the Press. Polygamy and the Mormons, the Mormons and Polygamy, has resounded everywhere. A universal hue and cry has gone through the length and breadth of the land; from California to Texas, and from Louisiana to Maine. "The cat is now out of the bag"—Eureka! Eureka!! we have found it.

On this, our first issue, it may be expected that something should be said by us, in relation to this matter. This we undertake as cheerfully as any other task; for we are not ashamed, here, in this, the great Metropolis of America; this theatre of Arts, Science, and Commerce; this nucleus of intelligence and ignorance, wisdom and folly, religion and infidelity, virtue and vice, purity and corruption; in this city of gorgeous splendour and squalid misery and want, to declare that we are polygamists. We are not ashamed to proclaim to this great nation; to rulers and people; to the President, Senators, Legislators, and Judges; to high and low, rich and poor, priests and people, that we are firm and conscientious believers in polygamy; and that it is part and parcel

of our religious creed. We do this calmly, seriously and understandingly; after due deliberation, careful examination, and close investigation of its principles and bearings; religiously, socially, morally, physically, and politically; we unhesitatingly pronounce our full and implicit faith in this principle, as emanating from God, and that under His direction it would be a blessing to the human family.

We have not room to enter into the merits of this subject, this issue; but shall touch upon a few items which circumstances render necessary, and leave the details for another time.

We are aware that strong prejudices exist in the minds of the good and virtuous, the honourable and high-minded of our land, in relation to this subject; and we think we can respect and appreciate all such feelings, when honestly and candidly expressed. These are serious matters; pregnant with importance, and not to be trifled with. They enter into the domestic circle, and sinuate themselves into all the conditions and relationships of life, and therefore demand the most serious, calm, and dispassionate consideration. Society is already corrupt enough, God knows; and to seek to tear down the flimsy barriers that so feebly guard our weak, rickety standard of morality, would be a thing to be deprecated by every honourable man.

These things are not with us a matter

of theory and speculation; nor a system of loathsome, sensual gratification. We have higher aims and more exalted views of the relationship of man and wife; and it pains us to see the fountain of life thus perverted and corrupted. We cannot without sympathy behold man, who was created in the image of God, to stand at the head of creation, become a poor, effete, degraded being; and woman, chaste, beautiful, and lovely,—deceived, crushed, bartered, betrayed, sunk in crime, a creature of and for lust; or view the powers given of God to man for the propagation of his species, perverted to debauchery and lasciviousness, with all its revolting, deadly, corrupt and damning effects, without some regard for fallen humanity. Neither can we behold without emotion that body which Christians expect to be the residence of their spirit in the resurrection of the just, which ought to be pure, chaste, virtuous, and noble, become polluted and degraded; a receptacle of disease—the effects of transgression; unhealthy, weak, emaciated, a living, loathsome, crawling mass, and children inheriting from their birth diseases entailed by their parents, “to the third and fourth generations.”

We as eternal beings believe in eternal laws, covenants and unions, emanating from God, and based upon purity and virtue. We are not united only “until death do us part,” but expect an eternal union in the eternal worlds; based upon living, intelligent, eternal principles; our Gospel, our religion, our covenants and marriages, all our acts refer to this; and no one can detest the loathsome, degraded, corrupt, and miserable state of the world, in relation to lewdness, lasciviousness, adultery, and debauchery, more than we do; and were women treated with us as they are in thousands of instances here, it would cost a man his head. They would find, as in ancient Israel, more than one man who dare use “the javelin.”

We are not surprised, then, that men of reflection and virtue, having a knowledge of the world, should feel indignant at Polygamy. They look upon it as something pandering to the brutal passions of man; and from the exceeding low standard of virtue, can scarce conceive of anything but lasciviousness associated with the sex. We respect the conscientious feelings of such men; for we know that with their ideas of such things, they must be extremely revolting; but we would respectfully ask

such persons if they ever seriously reflected upon the matter? And further; it is prejudice, education, and the corrupt state of society that has led them to these conclusions; or matters of fact, deduced from Scripture, reason, history, or precedence? Did they ever think that Abraham, Jacob, David, Solomon, and a host of other good men mentioned in the Scriptures, were polygamists? That the twelve tribes of “Israel, to whom belonged the covenants, promises,” &c., descended from four women, the wives of one man? Did they ever reflect that those polygamists were more virtuous than this generation; and that for such things as are practised here every day with impunity—adultery, a man would be “stoned to death by all Israel?” Did they ever reflect that it might be possible for the Lord to be unchangeable? That he had not learned much from man in a few thousand years; and that possibly he was not in error then; and if not then, that the same principles might probably be as correct now as they were at that time? It is well for us not to be too hasty. Did they ever reflect that Peter says there shall be a “restitution of all things?” Did they ever think that there might be something socially, morally, religiously, and politically wrong, which leads to the amount of corruption that now exists? If not, we would recommend them to pause and consider before they condemn. We would here state this is a subject that has attracted the attention of the virtuous and good in all ages. It is a subject that statesmen, philanthropists, and philosophers have, in all countries, vainly endeavoured to check, for generations; and that Princes, Kings, Presidents, and Emperors have vainly tried to remove.

To check this, legal enactments have been made—sometimes, as in England, licensing brothel houses; at other times, putting up before such places a lantern at the door, with “burning shame” written on it; sometimes, by the most stringent laws, with various penal enactments appended. Various legislative enactments have been made in Prussia, Austria, France, and other Continental nations. But what has it all resulted in? Nothing. Go to England now, and you see thousands of poor, miserable, homeless outcasts, wandering about the streets, and seeking to drag out the remnants of a miserable existence by bartering their—was I going

to say virtue? Oh! name it not! It is too humiliating, loathsome and degrading. In some of the leading cities of France these poor outcasts have their own beats on the sidewalk allotted to them; and in the sale of their dishonour (who are the purchasers in all these cases?) will show their tickets like cabmen, or porters. In some of the cities in Germany—take Hamburgh, for instance—they are prohibited from going abroad professionally, by law; but are located in certain districts of the city; and there they swarm by hundreds. Whole streets full may be seen, bedecked and bedizened, at windows, inviting passers by, and offering themselves for market.

Need I mention the boarding-houses and hotel accommodations here in our own land, and trace matters of this kind from our splendid saloons and parlours—

through the streets—down to Five Points? Are not these things all known? I might here ask, whose are these unfortunate children that our ladies have been seeking out, and feeding and clothing lately with such laudable benevolence? And further, where do our mulattoes come from?

But we must stop; we have gone far enough; the picture would be too dark. It was necessary to lift the curtain a little; but prudence, propriety, and decency says, let it fall. We would just remark that philosophy, morality, law, and Christianity, as now taught, have signally failed to stop this monstrous social and moral evil. The present state of the world proves their incompetency. The Lord's way, as practised by ancient men of God, the "Restitution"—as lately revealed—we think will stop it among us. —*The Mormon*, Feb. 17.

History of Joseph Smith.

(Continued from page 205.)

Monday, 6th. At a Conference held at Quincy, Illinois, on the 6th of May, 1839—President Joseph Smith, junior, presiding—the following Resolutions were unanimously agreed to—

Resolved 1st: That the families of Elder Marks, Elder Grainger, and Bishop N. K. Whitney, be kept here amongst us for the time being.

Resolved 2nd: That Elder Marks be hereby appointed to preside over the Church at Commerce, Illinois.

Resolved 3rd: That Bishop Whitney also go to Commerce, and there act in unison with the other Bishops of the Church.

Resolved 4th: That brother Turley's gunsmith tools shall remain for the general use of the Church, until his return from Europe.

Resolved 5th: That the following of the Seventies have the sanction of this Council that they accompany the Twelve to Europe, namely, Theodore Turley, George Pitkin, Joseph Bates Nobles, Charles Hubbard, John Scott, Lorenzo D. Young, Samuel Mulliner, Willard Snow, John Snider, William Burton, Lorenzo D. Barnes, Milton Holmes, Abram O. Smoot, Elias Smith; also the following High Priests, namely—Henry G. Sherwood, John Murdock, Winslow Farr, William Snow, Hiram Clark.

Resolved 6th: That it be observed as a general rule, that those of the Seventies who have not yet preached, shall not for the future, be sent on foreign missions.

Resolved 7th: That Elder J. P. Greene be appointed to go to the City of New York and preside over the Churches there, and in the regions round about.

I also gave the following letter to John P. Greene—

At a Conference meeting held by the Church of Jesus Christ of Latter-day Saints, in the town of Quincy, Adams County, Illinois, on Monday the 6th day of May, 1839, Joseph Smith, junior, presiding, it was unanimously Resolved, That Elder John P. Greene be appointed to go to the City of New York, and preside over the Saints in that place and in the regions round about, and regulate the affairs of the Church according to the laws and doctrines of said Church; and he is fully authorized to receive donation monies by the liberality of the Saints for the assistance of the poor among us, who have been persecuted, and driven from their homes in the State of Missouri; and from our long acquaintance with Elder Greene, and with his experience and knowledge of the laws of the Kingdom of God, we do not hesitate to recommend him to the Saints as one in whom

they may place the fullest confidence, both as to their spiritual welfare, as well as to the strictest integrity in all temporal concerns with which he may be entrusted. And we beseech the brethren, in the name of the Lord Jesus, to receive this brother in behalf of the poor with readiness, and to abound unto him in a liberal manner; for "inasmuch as ye have done it unto the least of these, ye have done it unto me."

Yours in the bonds of the everlasting Gospel, though no longer a prisoner in the hands of the Missourians, and still faithful with the Saints.

JOSEPH SMITH, junior, Chairman.

Tuesday, 7th. I was in Council with the Twelve and others at Quincy.

Wednesday, 8th. I was preparing to remove to Commerce, counselling the brethren, &c.

Quincy, Illinois, May 8th, 1839.

To all whom it may concern.

The undersigned citizens of Quincy, Illinois, take great pleasure in recommending to the favourable notice of the public, the bearer of this, John E. Greene. Mr. Greene is connected with the Church of "Mormons" or "Latter-day Saints," and makes a tour to the east for the purpose of raising means to relieve the sufferings of this unfortunate people, stripped as they have been of their all, and now scattered throughout this part of the State.

We say to the charitable and benevolent, you need have no fear but your contributions in aid of humanity will be properly applied if entrusted to the hands of Mr. Greene. He is authorized by his Church to act in the premises; and we most cordially bear testimony to his piety and worth as a citizen.

Very respectfully yours,

SAMUEL HOLMES, Merchant.

I. N. MORRIS, Attorney at Law, and Editor of *Argus*.

THOMAS CARLIN, Governor State of Illinois.

RICHARD M. YOUNG, U.S. Senator.

L. V. RALSTON, M.D.

SAMUEL LEACH, Receiver Public Moneys.

HIRAM ROGERS, M.D.

J. T. HOLMES, Merchant.

NICHOLAS WREN, County Clerk.

C. M. WOODS, Clerk of Circuit Court, Adams County, Illinois.

Quincy, Illinois, May 8th, 1839.

To His Excellency the President of the

United States, the Heads of Departments, and all to whom this may be shown.

The undersigned citizens of Quincy, Illinois, beg leave to introduce to you the bearer, Rev. Sidney Rigdon. Mr. Rigdon is a Divine, connected with the Church of Latter-day Saints, and having enjoyed his acquaintance for some time past, we take great pleasure in recommending him to your favourable notice as a man of piety and a valuable citizen.

Any representation he may make, touching the object of his mission to your city, may be implicitly relied on.

Very respectfully yours,

SAMUEL HOLMES,
THOMAS CARLIN,
RICHARD M. YOUNG,
I. N. MORRIS,
HIRAM ROGERS,
J. T. HOLMES,
NICHOLAS WREN,
C. M. WOODS.

Thursday, 9th. I started with my family for Commerce, Hancock County, and staid this night at uncle John Smith's, at Green Plains, where we were most cordially received.

Friday, 10th. I arrived with my family at the White Purchase, and took up my residence in a small log house on the bank of the river, about one mile south of Commerce City, hoping that I and my friends may here find a resting place for a little season at least.

Quincy, Illinois, 10th May, 1839.

The Bearer, the Rev. Sidney Rigdon, is a member of a society of people, called "Mormons," or "Latter-day Saints," who have been driven from the State of Missouri, by order of the Executive of that State, and who have taken up their residence in and about this place in large numbers. I have no hesitation in saying, that this people have been most shamefully persecuted and cruelly treated by the people of Missouri.

Mr. Rigdon has resided in and near this place for three or four months, during which time his conduct has been that of a gentleman and a moral and worthy citizen.

SAMUEL LEACH.

Monday, 13th. I was engaged in general business at home, and in transacting a variety of business with brother Oliver Granger, and gave him the following letter—

Commerce, Illinois, 13th May, 1839.

Joseph Smith, junior, Sidney Rigdon, and Hyrum Smith, Presiding Elders of the Church of Jesus Christ of Latter-day Saints, do hereby certify and solemnly declare unto all the Saints scattered abroad, and send unto them greeting: That we have always found President Oliver Granger to be a man of the most strict integrity and moral virtue; and in fine, to be a man of God.

We have had long experience and acquaintance with brother Granger. We have entrusted vast business concerns to him, which have been managed skilfully to the support of our characters and interest as well as that of the Church; and he is now authorized by a General Conference to go forth and engage in vast and important concerns as an Agent for the Church, that he may fill a station of usefulness in obedience to the commandments of God, which was given unto him July 8th, 1838, which says, "Let him (meaning brother Granger) contend earnestly for the redemption of the First Presidency of my Church, saith the Lord."

We earnestly solicit the Saints scattered abroad to strengthen his hands with all their might, and to put such means into his hands as shall enable him to accomplish his lawful designs and purposes, according to the commandments, and according to the instructions which he shall give unto them. And that they entrust him with moneys, lands, chattels, and goods, to assist him in this work; and it shall redound greatly to the interest and welfare, peace and satisfaction of my Saints, saith the Lord God, for this is an honourable Agency which I have appointed unto him, saith the Lord. And again, verily, thus saith the Lord, I will lift up my servant Oliver, and beget for him a great name on the earth, and among my people, because of the integrity of his soul: therefore, let all my Saints abound unto him, with all liberality and long suffering, and it shall be a blessing on their heads.

We would say unto the Saints abroad, let our hearts abound with grateful acknowledgements unto God our Heavenly Father, who hath called us unto His holy calling by the revelation of Jesus Christ, in these last days, and has so mercifully stood by us, and delivered us out of the seventh trouble, which happened unto us in the State of Missouri. May God reward our enemies according to their works. We request the prayers of all the Saints, subscribing ourselves their humble brethren in tribulations, in the bonds of the everlasting Gospel.

JOSEPH SMITH, junior,
SIDNEY RIGDON,
HYRUM SMITH.

To the Presidency of the Church of Jesus Christ of Latter-day Saints, Greeting.

I beg leave to call your attention to a subject of considerable importance to our Church, and which if not attended to is calculated (in my humble opinion) to raise a prejudice in a considerable portion of the community, and destroy those benevolent and philanthropic feelings which have been manifested towards us as a people by a large portion of this community: I have reference to the letters of brother Lyman Wight, which have been inserted in the *Quincy Whig*. I am aware that upon a cursory view of these, nothing very objectionable may appear; yet if they are attentively considered, there will be found very great objections to them indeed: for instance, in condemning the Democracy of Missouri, why condemn that of the whole Union? and why use such epithets as "Demagogue" to T. H. Benton, for not answering his letter, when it is very probable that he had not received it?

Yesterday I was waited on by Mr. Morris, who asked me what was intended by such publications, and why we should come out against the democracy of the nation, when they were doing all in their power to assist us: it was something which he could not understand, and wished to know if we as a people countenanced such proceedings. I told him, for my part, I was sorry that his letters had ever made their appearance, and believed that such a course was at variance with the sentiments of the greater part of our people.

Yesterday I brought the subject before the authorities of the Church who are here, where it was manifest that his conduct was not fellowshiped, and the brethren wished to disavow all connexion with such proceedings, and appointed a committee to wait on brother Wight, to beg of him not to persist in the course, which, if not nipped in the bud, will probably bring persecution with all its horrors upon an innocent people, by the folly and imprudence of one individual.

From information, I understand that the feelings of the Governor are very much hurt by the course which is pursued. I think we ought to correct the public mind on this subject, and, as a Church, disavow all connexions with politics. By such a measure we may in some measure counteract the baneful influence which his letters have occasioned. But if such a course which he (brother Wight) has adopted, be continued, (as I understand that he intends to do,) it will block up our way, and we can have no reasonable prospect of obtaining justice from the authorities of the Union, whom we wantonly condemn before we have made application. The same feelings are beginning to

be manifested in Springfield by those who have been our friends there.

The Whigs are glad of such weapons, and make the most of them. You will probably think I am a little too officious, but I feel impressed with the subject; I feel for my brethren. The tears of widows, the cries of orphans, and the moans of the distressed, are continually present in my mind; and I want to adopt and continue a course which shall be beneficial to us; but if through the imprudence and conduct of isolated individuals, three, four, or five years hence, our altars should be thrown down, our houses destroyed, our brethren slain, our wives

widows, and our children orphans, your unworthy brother wishes to lift up his hands before God, and appeal to Him and say, Thou who knowest all things, knowest that I am innocent in this matter.

I am with great respect, gentlemen,
Yours in the bonds of Christ,
R. B. THOMPSON.

P.S.—If you do not intend to be in Quincy this week, would you favour us with your opinion on the subject?

R. B. THOMPSON.

Quincy, Monday morning,
13th May, 1839.

(To be continued.)

The Latter-day Saints' Millennial Star.

SATURDAY, APRIL 7, 1855.

THE PROPHET JOSEPH.—Having been acquainted with the Prophet Joseph, and with many of the principal events of his life, we know that he endured all things to establish the kingdom of God and administer salvation to this generation. Therefore we feel a pleasure in our feeble efforts to enlarge the comprehensions of men concerning his high and holy vocation. We find ourselves quite inadequate to the task of laying this subject before our readers in all its varied richness and beauty, and we can only say to the Saints, seek diligently the enlightening influences of the Holy Spirit, that you may the better comprehend your own position, and that of those who are over you in the Lord.

We testify that brother Joseph still lives, at least in the Spirit, and labours for the Saints, and that the time is not far distant when he will receive a glorious resurrection, and sit in the councils of his brethren on the earth. We testify that the same Joseph and Hyrum, whom wicked men slew for the testimony of Jesus, will yet appear in God-like majesty and power to rule in Zion, when their enemies will tremble, and the work of the Lord roll on with increased power.

The results of the labours of brother Joseph are daily increasing so rapidly that men behold and wonder at the power made manifest. Mankind are waking up from the slumber of ages, and opening their eyes to the abyss of ruin which lies immediately before them. An occasional ray of light reveals the danger to thousands who are still urged on to destruction by the irresistible impulses of their own evil passions and desires, with one more chance before them in the world of spirits to receive or reject salvation.

The honest in heart who see the general wreck, are led to seek for some avenue of escape, and the Spirit gently whispers that the Lord has again revealed the way of life and salvation through His servant Joseph. They listen and obey, and increasing thousands now comprehend that the prophecies of Isaiah, Jeremiah, Jesus, and Joseph are coming to pass; that the promises made to Israel are being fulfilled. While they see pestilence, war, and the commotion of the elements sweeping off the wicked, they

are obeying the instructions of the Saviour,—“And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.”

Myriads of departed spirits have been looking forward with hope to this bright period in the world's existence, when the Prophet Joseph should appear to renew the communications between the dead and the living, and to open the door of salvation to the spirits in prison, through the ministrations of their brethren in the flesh. Millions of spirits with whom brother Joseph associated in the bosom of the Father, rejoiced when the time had arrived for him to come down to mingle in the scenes of probation, to bring forth the keys of redemption to the remnants of Jacob, to reorganize the Priesthood on the earth, and to introduce the laws of celestial marriage, that they might come forth in a lineage worthy of the noble destiny to which they are ordained.

If the Saints would learn the great mysteries of the kingdom, if they would know how to live here so that they might increase in the elements of life forever, if they would look at death as a mere change in the progress of an eternal existence, if they would have the next world opened to the visions of their minds so that the present and future might be blended in one, they should study well the revelations from the Prophet Joseph. Examine thoroughly the acts of his life, weigh well the words that fell from his lips, and pray for the spirit of revelation to rest upon you, that you may discover the rich stores of knowledge they contain, and your spirit will be refreshed, your minds filled with intelligence, and your whole nature strengthened to walk in the paths of eternal life.

If the Saints behold in brother Joseph the authorized agent of the Lord Jesus, and the captain of their salvation, and if he is the source of such great joy to all who receive the Gospel, what must be the miserable condition of those who slew him, his brother Hyrum, and many others of the faithful? In doing these things they have witnessed unto themselves that they were the children of those who persecuted and slew the Saints of former days, and thus they have sanctioned the acts of their fathers, and of all those who have shed the blood of the Priesthood. We think that the sentiments which the Saviour expressed to the Scribes and Pharisees are fully applicable to their case—Behold, I have sent unto you Prophets and wise men, and some of them you have killed, others you have beaten and wounded, and you have persecuted them from city to city and from state to state, and have driven them from your presence, that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel to that of Joseph and Hyrum, whom you slew in Carthage jail. Verily, all these things shall come upon this generation.

Emigrants for Utah Territory.

Office of the Luminary, St. Louis,
Feb. 16th. 1855.

It is intended that the remainder of our European emigration destined for Utah the present year, will sail during the months of February and March, from Liverpool via Philadelphia, Cincinnati and St. Louis, to a point on the Missouri River, hereafter to be determined as a point of outfit for

the plains. That portion of those now on their way hither, via New Orleans, as also those going from St. Louis, will be shipped hence to the same point on the Missouri. All others from the Eastern States, or British Provinces, who intend crossing the plains this season, will do well to concentrate at St. Louis, and report themselves at this office, during the

month of April, or early in May, and embark hence under my general arrangements.

Those of Northern Illinois, Iowa, and Wisconsin, who choose to journey by land across the country, should also rendezvous at the same place on the Missouri—which will hereafter be made known through the columns of the *Luminary*,—and there I will meet them personally, or by my agent, to organize them into companies, and give them such instructions, and adopt such regulations, as will be necessary for their security in crossing the plains.

My assent will not be given for any Saint to leave the Missouri River, unless so organised in a company of at least fifty effectual *well armed* men, and that too under the command of a man appointed by me; one who will carry out my instructions.

Behold, here is wisdom! "He that hath ears to hear, let him hear." Every male capable of bearing arms, should provide himself with a good rifle, or other effectual fire-arms, and ammunition.

I will furnish at the point of outfit, for such as desire it, wagons, oxen, cows, guns, flour, bacon, &c.

Choice wagons made to order and delivered at the point of outfit, with bows, projections, &c., will be about \$78, without projections, \$75. Oxen, with yokes and chains, from \$70 to \$85 per yoke; cows from \$16 to \$25 each.

My experience, derived by six journeys over the plains, enables me to know what kind of teams and outfits are wanted for the plains.

Those wishing me to supply them in part or in whole, should lose no time in sending in their orders, which in all cases must be accompanied with certificates of deposit, or drafts on some good banking house in the eastern cities or St. Louis for the amount to be expended in filling

such orders; the deficit or excess will be settled with the parties at the point of outfit.

One wagon, two yoke oxen and two cows will be sufficient (if that is the extent of their means) for a family of eight or ten persons, with the addition of a tent for every two or three families. Of course, with that amount of teams only the necessary baggage, provisions and utensils can be taken, and then the persons ride but little.

Those who have a surplus of means, after paying their tithing and making provisions for their own outfit, should contribute to the "Perpetual Emigrating Fund," according to their means and faith, so that other long tried and faithful Saints who lack means, may receive aid through that channel.

Inasmuch as many individuals and small families of limited means desire to hire a passage over the plains, I propose to fit out teams and emigrate all such from the Missouri river to Salt Lake in connexion with P. E. Fund Emigrants, and under similar regulations, by their advancing \$40 each, with the understanding that if, when the accounts shall have been adjusted by the P. E. Fund Co., it is ascertained that the cost of their emigration has exceeded that sum, the balance shall be paid in Utah, and if less, it shall go to the profit of the P. E. Fund. 100 pounds luggage, besides provisions, will be the extent allowed any P. E. Fund passenger, or \$40 passenger. Extra freight will be taken for the latter at \$10 per 100 pounds.

All persons wishing to avail themselves of this opportunity, must send in to me their names, with the amount of their luggage, and the money as soon as they decide upon it, in order that active preparations may be making for the immense labours attending it.

Farewell Address of Elder Benjamin Brown,

LATE PASTOR OF LONDON, ESSEX, KENT, AND READING CONFERENCES.

To all the Saints among whom I have laboured, my departure hence to Zion has arrived, after a period of two years and three months, during which I have been privi-

Beloved in the Lord—As the time of

leged to labour with you, I feel it a duty which I owe to the Saints in my extensive field of labour, containing upwards of 10,000 members, to return my heartfelt and unfeigned gratitude for the manifest acts of kindness I have realized at their hands, and for the uniform willingness they have manifested to co-operate with me in the upbuilding and rolling forth of the great work of God in their respective locations.

Truly it has been, and ever will be, to me a source of exceeding great pleasure to reflect upon the devoted faith, the willing zeal, and increasing union and liberal mindedness which have characterized you from the commencement of our acquaintance. It has rendered my duties among you comparatively light, and has constituted a motive and occasion for the pouring forth of the best praises of my heart to God, our eternal Father, whose Spirit animates your souls and mine, and by whose sovereign mercy we have been brought into the bonds of the same holy covenant.

Brethren and sisters, you have divided with me the last morsel of food you had, shared with me the last penny in cash, and that too without grudging or regret, and think you I can ever forget or think lightly of acts like these, or shall He who takes cognizance of all our acts fail to render a full reward? It cannot be, for sooner shall the nature of God change than your brotherly and sisterly kindness go unrewarded.

I am now about to enter upon a voyage and journey of no trifling character and of no ordinary risk, and I would earnestly desire an abiding interest in your most fervent prayers, that He who rules the winds and waves may control them in favour of His beloved Saints with whom I shall be associated on my way to Zion, and that the hearts of all good men may be drawn towards us, and the devices and endeavours of all our enemies be frustrated and turned back. And be assured of my continued interest in your welfare, and of my continued prayers and labours for your deliverance from Babylon. Time nor distance, nor the force of circumstance can ever lessen in my soul the sense of gratitude and love which is begotten there, and so long as we are faithful and true to the cause of our Royal master they never will, but on the contrary, as the refreshing influences of the Holy Spirit shall quicken up my memory and bring

to mind each act of love and kindness, my grateful heart shall swell with the feelings of a Saviour; and with the aid and blessing of our heavenly Parent, nothing that I can do shall be lacking for the deliverance and salvation of His people Israel.

My heart is full of blessings toward you, and like a parent just separated from his beloved children, I feel to say a word or two of exhortation, to stir up your minds by way of remembrance, and to point out how by patient continuance in well doing you may realize a good reward, and in due time reap if you faint not. I also feel to invoke the best gift of heaven and the choicest blessings of eternity to rest upon you, and most assuredly they will according to your capacity of enjoyment, and the measure of your faith concerning them.

By faith and works united, you have become members of the kingdom of God, and by enduring to the end in the same righteous way that you begun, the crown of glory will be insured. The path of duty is the only path of privilege or blessedness, and it is also said, and that with truth, it is "the only path of safety." Therefore, my brethren and sisters, abide therein with renewed and redoubled diligence, let no consideration lead you from that straight and narrow way which hath for its issue the threshold of celestial glory. Be prayerful and humble, and withal let your prayers be wisely directed for proper things, and your humility genuine. Wisdom is the principal thing, and profitable to direct in everything else, and for this we may pray, and that, too, successfully, without fear of being upbraided.

I now say farewell, but with the fervent hope that your stay in Babylon may be but short, and that the happy day may soon arrive when we shall again strike hands and greet each other in the Valleys of the mountains, under better circumstances, withal the reality and joyfulness of feeling of those who appreciate their deliverance from the errors, bondage, and plagues of Babylon, and surrounded with the gifts, the blessings, and the power of God.

'Tis there we shall receive new strength and vigour, both of mind and body, and realize that light and intelligence and Priesthood which will fit and prepare us for the coming of the Lord; therefore I say, be watchful and prayerful in all things, for the day is nigh at hand.

In the mean time, may the Holy Spirit of our God aid and direct you, and fill you with peace and joy in well doing, is my prayer for you in the name of Jesus Christ.

I am your affectionate fellow-labourer in the Gospel of our Redeemer,

BENJAMIN BROWN.

107, Finch-street, Liverpool,
March 23, 1855.

Foreign Correspondence.

NEW ORLEANS.

Arrival of the "Neva" and "James Nesmith"—The Passengers forwarded to St. Louis.

New Orleans, Feb. 26, 1855.

Elder Franklin D. Richards.

Dear Brother—I hasten to inform you that the ship *Neva* arrived in this port on the 22nd instant, and I forwarded twelve of the brethren that came on here to St. Louis, and one to Cincinnati.

The *James Nesmith* arrived on the 23rd, and the entire company left for St. Louis on the 24th. I shipped fifty of them on the *Moses Greenwood*, and the remainder on the *Oceana*, the same steamer that took the company of the *Clara Wheeler*. There were fifteen deaths on board the *Nesmith*, from the time of sailing to their arrival in this port. There was some little sickness in the company when they left here, but all appeared to be getting better. The entire company appeared in good spirits, and as though all things had gone well with them. They report a pleasant passage and much accommodation from the captain of the ship. But the brethren that came aboard the *Neva* say that they were much abused and mistreated by the officers.

You will have learned before this, from brother Snow, of the arrival in St. Louis of the Saints by the *Clara Wheeler*, that they are generally well provided for, and mostly all readily found situations and employment.

The weather is very cold here to-day, and the river remains low, and times hard in this place. But I have used every means within my power to send all the Saints away from here as fast as they have arrived, and through the blessings of God have been able so to do, and I hope still to be able to do so with the rest that may arrive, for this is no place for Saints.

I have no late news from the Valley, but at the last all was well.

God bless you and the Saints under your charge, and believe me to be your brother in Christ,

JAMES MCGAW.

ST. LOUIS.

Voyage of the "Clara Wheeler"—Reception of the Saints at St. Louis.

St. Louis, Feb. 20, 1855.

Dear Brother Franklin—Previous to leaving England, I was asked by numerous friends and acquaintances to write them at an early date after my arrival in the New World. To many I made promises that I would do so, but since my landing I have been continually occupied; and as prospects indicate that this state of things will increase rather than diminish, and I hope to go on the coming spring, I see no way of fulfilling my promises, except by writing a general letter, and asking you to publish it in the *Star*.

Memory has often called brother Franklin vividly to mind, as he lowered himself over the side of the ship, and said, "God bless you, brethren, you shall yet have a speedy and safe passage." This cheering prophecy was indeed fulfilled, for after we left the Channel, and got fairly out to sea, we had fair wind all the way, and the *Clara Wheeler* went to New Orleans quicker than she had ever been before.

The ship was divided into four wards, and the passengers into meases of ten persons each, to expedite the cooking business, Elders Follet, Guy, Martin, and — were presidents of the wards, and great credit was due to them for their faithful and diligent labours.

Too much cannot be said in praise of the provisions—they were all of first-rate quality, and we had, I believe, near fifteen barrels left when we landed in St. Louis.

We had preaching and prayer meetings on deck and below, and we enjoyed much of the Spirit of God, but deeply regretted the continued sickness of our beloved President Elder Phelps. Several of the crew were favourably disposed, and promised to go through to the Valley.

When we arrived at New Orleans we were met by Elder McGaw, the agent of Elder Erastus Snow, whose kind and gentlemanly bearing won the affection and esteem of all who became acquainted with him; and I am happy to say that by our united exertions (those who had means lending to those who had none), we succeeded in taking all the company up the river, excepting two sisters who chose to stay at New Orleans.

Our reception at St. Louis far exceeded all I could have expected, and indeed all that ever took place at St. Louis before, and we all realized the blessings of being within the organization of a Stake of Zion. About two days before our arrival, a severe frost set in and the river was nearly blocked with ice. Brothers Eras-

tus Snow, Milo Andrus, the Bishop and his Counsellors were early on the levee, the majority of the company were taken into the basement story of our large place of worship, the sick were the first objects of attention, and they, as well as the whole company, were located in hired houses as soon as possible.

Work, as a general thing, is scarce at this present moment, and provisions very dear, but we expect the river to open in a week or two, and then work will be abundant. I have started business, and have plenty of work, and enjoy very good health, and expect to cross the Plains the coming season.

My kind regards to brothers Daniel Spencer, Linforth, Jaques, Little, &c.

If this letter be published, I wish my acquaintances in England who have asked me to write, to consider it the fulfilment of any promises I may have made.

With kind love, I remain your humble servant and fellow-labourer,

JOHN PARSON.

Buried Cities of the West.

Every fact recorded by the Spanish historians would go to show that there has existed in Central America a vast empire, of civilization and great antiquity. It must be so old as to have received the traditions of the creation as they were known to Moses, and so civilized as to have perpetuated them in writing. The fact of the builders of these ruined cities having taught their barbarous conquerors, the Tlascand and the Aztecs, to adore a nameless and formless Deity, would seem to argue an antiquity to which the imagination can scarcely rise. There is no reason to suppose that Phenicia could have sent forth a colony with ideas of the Deity such as these; nor can we ascribe to that commercial, corrupt, and idolatrous city of commerce, the knowledge of the true account of the creation and the event of the deluge, which the Spanish historians and early missionaries agree to have been old among the traditions of the aborigines of Polynesia and among the people of Mexico, when Europeans first appeared upon the continent and among the islands.

How, then, did the dwellers of Central America obtain their knowledge of the creation and the deluge? Fortuitous coincidence is impossible. The fact of their knowledge rests upon testimony, which, in the case of any ordinary historical fact would be held indisputable. The zealous Catholics who studied the Maya language, and constructed admirable garments, and vocabularies of this and other American tongues, read their traditions in their ancient books with much wonder, but with so little favour that they ascribe the knowledge to Satan. Spaniards, lay and ecclesiastic, look upon the whole system as a device of the devil and a work of magic, and they destroyed priests, temples, and books, with indiscriminate hostility. It is not likely that they would invent for the benefit of these "miserable heathen" a knowledge of the revelation made by God to man of the early history of the earth. Bernal Diez and De Solis, Vila Gutierrez, and Cogolludo may be dishonest in their descriptions, or their compilations; the books of bark, the writings

upon cotton, and the hieroglyphic hooks seen at Zempoala, may be fictitious or modern forgeries; but the testimony that these are not so is at present very strong, and not disproved. On the other hand there is nothing impossible in the suggestion that the race which strewed monu-

ments over lands that are now deserts and forests, may have been, as their traditions assert, the grand children of Noah, and the contemporaries of the patriarchs. The subject is at any rate worthy of research, and yet how little it has been investigated!—*New Quarterly Review*.

Varieties.

AN Indian was questioned—What is original sin? He quickly replied—Idleness.

MEN are often capable of greater things than they perform. They are sent into the world with bills of credit, and seldom draw to the full extent.—*Horace Walpole*.

By examining the tongue of their patient, physicians discover the diseases of the body, and philosophers the diseases of the mind.

No man advances more in the knowledge of the truth than he who understands that, though he makes much proficiency, there always remains much for him to investigate.—*Leo of Rome*.

THE population of St. Louis in 1830, was 5,852; in 1840, 18,496; in 1850, 77,860. According to the census lately taken there is a population of 97,218 in the six wards of the city. Outside of the city limits, there is a population of about 30,000. This shows an increase of about 10,000 a year since 1850.

A HINT FOR TEA-DRINKERS.—Warrington, a distinguished chemist, found that the colour of green tea consists of Prussian blue and gypsum principally. So that, in fact, the drinkers of green tea, as it comes to the English market, indulge in a beverage of Chinese paint, and might imitate the mixture by dissolving Prussian blue and plaster-of-Paris in hot water. The Chinese do not drink this painted tea—they only sell it.

"SQUIRE," said an old man of sixty, the other day, to a younger acquaintance, "d'ye ever wash yourself all over?" They were examining a new-fashioned shower-bath standing on the side-walk by the door of a dealer. "Oh yes," said the younger, "I bathe frequently. It is a healthy, delightful, invigorating luxury." "Yew dew! Wall, I never did but once in my life. It's a most curf's feelin! Why, for ten days arterwards I felt as if I was changed into a flock of pigeons."

Who can tell the value of a smile? It costs the giver nothing, but is beyond price to the erring and repenting, the sad and cheerless, the lost and forsaken. It disarms malice—subdues temper—turns hatred to love—revenge to kindness—and paves the darkest paths with gems of sunlight. A smile on the brow betrays a kind heart, a pleasant friend, an affectionate brother, a dutiful son, a happy husband. It adds a charm to beauty, it decorates the face of the deformed, and makes a lovely woman resemble an angel in paradise.

CURTAIN LECTURES BY MRS. FUBBS.—"Fubbs, I want to talk to you a while, and I want you to keep awake while I do it. You want to go to sleep? Yes, you always want to GO TO SLEEP, but I don't. I'm not one of them sleepy kind. It's a good thing for you, Mr. Fubbs, that you have a wife who imparts information by lectures, else you would be a perfect ignoramus. Not a thing about the house to read, except a Bible the Christian Association gave you, and a tract that a fellow called Porter left one day, entitled 'Light for the Heathen.' It's well he left it, for you are a Heathen, Fubbs. You thank God you ain't a Mormon. Yes, I understand that insinuation, too, you profane wretch! You mean you are glad that you hadn't but one wife. You never would have known there was a Mormon, Mr. Fubbs, if I hadn't told you, for you're too stingy to take a paper? N-o-w, Fubbs? I declare your name ought to be Fibbs, you tell so many of 'em. It's only last week that I lost one dollar and fifty cents on butter that I sold to a pedlar because I didn't know the market price, which is published every week. That would have paid for the paper a whole year. And then you are so ignorant, Fubbs. Didn't you take your gun t'other day and walk clear down to the Big Mash a hunting, because somebody told you the Turkeys were marching into the Rushes? Y-e-s, y-o-u d-i-d, Fubbs, you needn't deny it. But the Turkeys were all out of the Rushes, I guess, before you went there. Didn't kill any, did you? It was a bad day for turkeys, wasn't it? Ha! ha! ha!"